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173 Hsien Tsung 憲宗 (1255) Shan-shan was divided into four Wan-hu fu or four cities of 10,000 families each. In the 13th year of Chih-yüan 至元 (1276) it was changed to Chung-ch'ing Lu 中慶路 (Circuit of Chung-ch'ing).

In the 15th year of Hung-wu (1382) the name was changed to Yün-nan fu 雲南府, which then ruled over four chou and nine hsien.

Ed. Chavannes, in the *T'oung-pao*, Vol. 6 (1905), p. 4, raises the question as to the identity of Shan-shan 善闡 and concludes that it is not to be identified with Yün-nan fu. He is inclined to accept the *Nan-chao Yeh-shih* where it states that T'o tung is the present-day P'ing-ting hsiang 平定鄉, north of K'un-yang chou 昆陽州 in Yün-nan fu. K'un-yang chou is on the south-western point of K'un-yang Lake. The *Hsü Yün-nan T'ung-chi kao*, Vol. 8, ch. 3, fol. 9a, states explicitly that T'o-tung ch'eng is the Yün-nan fu of to-day, and that it was also called Shan-shan fu.

Another reference, however, is in Vol. 14, ch. 14, fol. 5b, of the same Chinese work, where it says that the ancient Ya-ch'ih ch'eng 押赤城, which Chavannes accepts as the present-day Yün-nan fu, was 20 li south-east of Lo-tz'u hsien 羅次縣. Lo-tz'u hsien is north-west of Fu-min 富民, so this would mean that Ya-ch'ih ch'eng was between Lo-tz'u hsien and Fu-min.[7]

172 173 *The city wall.* — The wall of K'un-ming (the ancient T'o-tung ch'eng), was first built by Feng-ch'ieh-i[8] in the second year of Kuang-te 廣德 (764) (*see* p. 13, note 4), though according to tradition it is the ancient wall built by Chuang Ch'iao, first king of Tien Kuo.

In the 15th year of Hung-wu (1382) the wall was replaced by a brick wall nine and three-tenths li in circumference, 29 feet and 2 inches high, and having six gates, each with a tower.

[7] If this were true the town could not have been surrounded by water on three sides. From many of the Chinese records it seems apparent that Ya-ch'ih and Shan-shan were two different cities. Ya-ch'ih was the capital of the Wu man. We read in the *Hsin Yüan Shih* 新元史 (New Mongol History), ch. 122, fol. 6b, that Wu-liang-ho-t'ai attacked the Wu man (Black savages), then the territory of the Lo pu 羅部 (Lo tribe who dwelt at Lo-tz'u hsien), and defeated Kao-hua 高華, the chief of the Man. He then advanced on the city of Ya-ch'ih (it actually says Ch'ih-ya which is a misprint). Three sides of the city are on the shores of the Tien Ch'ih (K'un-ming Lake). He employed *pao* 礮 (machines for throwing heavy stones), attacked its north gate and set fire to it. He was however unable to take it. In the *Tien-yün li-nien chuan*, ch. 5, fol. 22a, it states that Wu-liang-ho-t'ai divided his army and took the adjacent capital Shan-shan. He then turned around and attacked the Shui ch'eng 水城 of the Wu man Ho-la-chang 合剌章, etc. Further on it relates that he advanced on Ya-ch'ih, a city on the shores of the Tien Ch'ih and surrounded on three sides by water.

Shan-shan has survived in the K'un-ming of to-day while Ya-ch'ih has completely disappeared. The Na-khi however call K'un-ming, to this day, Yi-chi or rather Yi-ch'i, which seems to be the Ya-ch'ih of the Mongols, but they may be referring to the capital of the Wu-man with which they were classed by the Chinese.

The temple of Ch'iung-chu Ssu 筇竹寺 (Temple of the Ch'iung bamboo [a variety of bamboo with great many knots]) situated 20 li west of K'un-ming on the Yü-an Shan 玉案山 (Jade-table Mountain) was built by Kao Kuang 高光 of Shan-shan about 638, so the *Yün-nan T'ung-chih* relates. A stele in the same temple which bears the date of May 15, 1316, and which has only recently come to light, bears two inscriptions, a Chinese and a Mongol. The former states that the priest Hsüan Chien 玄鑒 holds forth in the temple of Ch'iung-chu Ssu of Yün-nan Ya-ch'ih.

[8] He was the son of Ko-lo-feng 閣羅鳳 who ruled over the Nan-chao Kingdom from 748 to 788.

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In the 17th year of Shun-chih (1660) the wall was in bad condition and the salt revenue was used to rebuild it. It was again rebuilt in the 20th year of K'ang-hsi (1681). Afterwards it was frequently repaired, the last time by Magistrate Chou Hsiung 周熊 in 1797. 173 712

To the north-east of the city lay the walled towns of Ching-i ch'eng 井邑城 and Huang ch'eng 隍城; to the west lay Han ch'eng 漢城. Something over 10 li to the east of the wall is the village of Ku-ch'ang-ts'un 穀昌村, which under the Han dynasty was part of the ancient territory of the Ku-ch'ang Wang (King of Ku-ch'ang).[9]

In the 10th year of Cheng-yüan 貞元 (794) the Nan-chao Kingdom attacked the Hsi-jung 西戎 (Western Jung) tribes, and transported the Shih 施, Shun 順 and Mo-so 蠻些 tribes, many thousands strong, to this locality.

2. — THE ROAD FROM K'UN-MING TO TA-LI

First stage. — From K'un-ming the trail leads west across the plain for 30 li until it reaches the foot-hills and the famous Pi-chi Kuan 碧雞關 (Jade-fowl Pass), where there is a hamlet and a temple on a hill overlooking the pass. This temple was built in the 22nd year of K'ang-hsi, the seventh month and 12th day (September 2nd, 1683). The elevation of the village is 6,550 feet. The motor-road follows the foot of the pass, zigzags up the hill, and then bears to the west. 133 487

From Pi-chi Kuan to An-ning chou 安寧州 (now An-ning hsien) is 50 li. An-ning is a walled city lying in a valley at an altitude of 6,000 feet. In ancient days it was the T'ang-lang-ch'uan 螳螂川 (Mantis stream) of the Tien Kingdom. A small trail here branches off to the town of Wu-ting 武定, three stages to the north of K'un-ming and a distance of 210 li from An-ning. (A motor-road has now been built.)

The road to An-ning winds between wheat-fields which are terraced and situated between low hills with limestone outcroppings. Coolies, mostly Min-chia 民家 (for description see pp. 41–43), men and women, are met with, carrying blocks of salt on a framework, the load being 100 catties, or about 133 lb. Others bear loads of firewood, charcoal and rice for the market of K'un-ming. The salt comes from Pai-yen ching 白鹽井 (White salt-well) near the town of Yen-feng 鹽豐. A trail connects the salt-wells with Ch'u-hsiung. [482] [438]

An-ning hsien. — In the Han dynasty, An-ning was the Lien-jan hsien 連然縣 of I chou. In the beginning of the Chin dynasty (about 265–266) it belonged or was subject to Chien-ning Chün 建寧郡. Under the Sung and Ch'i dynasties its name remained unaltered. In the beginning of the Sui dynasty (about 581–582) the city was subject to K'un chou. 173

During the reign of T'ang Wu-te 武德 (about 618–619) its name was changed and An-ning hsien magistracy (still under K'un chou) was established. At the beginning of T'ien-pao 天寶 (about 742–743) An-ning hsien fell into the hands of the Man (savages) who had rebelled owing to extortionate taxes and forced labor.

[9] The *K'un-ming hsien chih*, ch. 9, fol. 1a, states that there is no Ku-ch'ang Wang listed in the *Han Shu* and that the character *wang* was by mistake used for *hsien* 縣.

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The finest stand of pine forest in this part of Yün-nan was once here. Trees a hundred feet tall, with perfectly straight boles stood here until the Lo-los came from Ta-liang Shan 大涼山 to settle. Clan feuds had forced them to wander and they came to this wild region. They cleared most of the forests and, cutting down the magnificent hard yellow pines set fire to them as they lay on the ground. Of the smaller twigs and branches they would make oblong piles, cover them with sod, and then burn them; the ashes they ploughed under. This method of agriculture is mentioned in Chinese records about Lo-lo, as ploughing (cultivating) with fire. They made a desert of the land and the smoke clouds of the burning forests enshrouded the landscape (PLATE 93).

Water is scarce, there being only one small water-hole which is dry in winter, while in a small ravine near by a little brook furnished the only regular water supply for the entire community. From here the women carried the water in wooden buckets to their homes. As they depended entirely on rain for irrigation, they grew mainly potatoes, oats and buckwheat. The potatoes they ate baked in live coals. For over ten years they lived here, cultivating the dry lands, until, on account of almost daily robberies they were forced in 1931 to leave Ghügh-t'o. As the area is easily controlled on account of its being surrounded by the Yangtze on all sides, they could never return. Some went to Bbĕr-ddĕr, some to Yung-ning, the Li-chiang soldiers standing by on the banks of the Yangtze until the last Lo-lo had left with wife, child, sheep and pig. Thus they went east and north of the river with their few belongings to find new places to devastate (PLATES 94, 95). In their abandoned fields, young pines have sprouted again.

From Ghügh-t'o, the trail descends into a dry valley and pine forest. Ghügh-t'o like Lo-shui-tung 落水洞, possesses funnel-shaped sink-holes, the narrow part being lined with limestone; they are, however, not so numerous. Ere reaching the hamlet of Mba-yi-wùa one passes a large, forested, limestone mountain called T'khi-t'khi 'a-lv-k'ö (To shake off fear at the foot of the cliff) to the east of the trail. It is said that formerly tigers inhabited this region (leopards are still to be found) and people were afraid when they reached that spot.

Diagonally across the hill is a much lower mound, its slopes covered with pines; on its top a mud fort was erected, that is, a simple encircling low, mud wall. This fortification, called La-bpu Wua-ssä, was constructed during the Mohammedan rebellion in 1856, when the Moslems were being slaughtered by the Chinese at Ta-li and elsewhere. As the Chinese officials had fled from Li-chiang, a La-bpu (La-pao) Na-khi headman, by name Wua-ssä, had made himself magistrate and Fu-kuan; he liberated all the prisoners in the jails and slaughtered many Moslems. He forced Li-chiang merchants and well-to-do people, who had lent money to La-bpu peasants at exorbitant rates of interest, to take the place of cattle before a plough, and carry heavy loads. When they were unable to perform such work he addressed them thus: "As you are unable to do the work of a cow ploughing the fields, or to carry a load, you had better drink new milk," and thereupon had them beheaded. By the drinking of new milk he intimated that they had better be killed, to be reborn as babies. Many who had left their old masters, whom they maligned in order to in-

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has its source on the western slopes of Pai-mang Shan 白忙山 (also written 芒 and 鋩), which are visible through Yeh-tsi valley. Part of the waters of its stream are led by ditches to the village, which is inhabited by Tibetans only. The sky is an azure blue, the atmosphere crystal clear, making every rock stand out sharply defined.

In this valley is situated the Hung-p'o 紅坡 Lamasery, called Yang-pa-chen-ling (Yangs-pa-chan-gling,[50] Yang-pa-ching Ssu 楊八景寺), which belongs to the Yellow sect, perhaps so named after a monastery in northern Tibet of the same name. It is, however, also the name of a city in Magadha on the site of modern Allahabad. The lamasery was built in the 18th year of Ch'ien-lung (1753). Hung-p'o is known in Tibetan as Ngü-phu,[51] from *dngul*, silver, and *phu*, the upper part of a sloping valley. There are also two villages called Hung-po, one north and one south of the lamasery.

Ngun-ya village. — Beyond Yeh-tsi we cross a spur and follow along the now more gently sloping hill-side, past another gap, and arrive at the village of Ngun-ya (Kuo-nien 果念); this is entirely inhabited by Na-khi, and is the last pure Na-khi village in north-west Yün-nan. There are, however, other villages inhabited either wholly or in part by Na-khi, across the Yün-nan border in Hsi-k'ang.

At Ngun-ya, or Gun-ya, the Mekong flows in a deep trench imprisoned by steep rock walls. It makes a sharp curve to the east, flows through a defile and encircles the spur on the southern slopes of which Ngun-ya is situated; it makes in fact a double horseshoe bend. (PLATES 168). Beyond Ngun-ya it flows through a very narrow gorge with a tributary descending through a rocky, arid canyon with the pinnacles of the high mountains visible in the distance.

[374] Fuel is scarce here, the nearest wooded mountain being Pai-mang Shan to the east. The people of Ngun-ya are very friendly and helpful to the traveler, [147] quite a contrast to the surly attitude of the people of Yeh-tsi. They are, however, sorely afflicted with goitre. On the road one meets now only Tibetans, stalwart fellows who greet one with upturned hands raised to about the chest — survival of an ancient custom to show that the hands hold no arms.

[712] All along the Mekong on small promontories are more or less ruined watch-towers built of mud bricks (PLATE 169) their walls pierced with loop-holes. It used to be, and still is, the belief that these towers were built by the ancient Na-khi chief Mu Sheng-pe (Mu Sen-pe, as it is pronounced by the Na-khi). But, as has already been related, they were not erected by the Na-khi rulers but by the T'u-fan, against the invasion of Na-khi soldiers led by their chiefs. These towers are to be found all along the Chinese — Tibetan, not political, but ethnic border. They are common north in Mu-li, on the Zho Chhu, on the hills in the Li-t'ang River valley, on the Ya-lung, and in the region of Chiu-lung hsien 九龍縣, south of Ta-chien-lu. They form, in fact, an ethnic boundary line from the Mekong to the Ta-tu Ho 大渡河.

From the gorge beyond Ngun-ya the trail again climbs the rocky, steep

[50] ཡངས་པ་ཆན་གླིང་ [51] dNgul-phu དངུལ་ཕུ

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PLATE 169.—ANCIENT TIBETAN WATCH TOWERS, COMMON IN THE MEKONG VALLEY (Courtesy Nat. Geog. Soc.)

These towers were built by the Tibetans to ward off Na-khi troops led by their chiefs, bent on punishing Tibetan outlaws.

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ter of the north-western half of the lake and exactly ten li from Hli-ki; Hle-wu-be, off the south-western point of T'u-bbu peninsula and separated from the latter by a channel breast-deep; and the third Nyi-se, a mere oblong rock, probably once fallen from the heights above or part of the rocky shore of the lake. It is covered with scrub vegetation. Of the two Ssu-ch'uan islets one is called Bu-wua and belongs to the Tso-so T'u-ssu; it is in the south-eastern half of the lake close to the slopes of the T'u-bbu peninsula. The second is called A-na-wa and belongs to the Mu-li lama King (PLATE 255). It is a small islet situated south-east of the spur of Ta-dzui which forms the bay in the Mu-li part of the lake-shore.

Nyo-ro-p'u. — (PLATES 251, 252). Nyo-ro-p'u, which the Hli-khin people call Khyo-ō-on and the Na-khi Ḳhü-wua-gku, is the most important strategically, as it is out of the range of rifle bullets, being located in the center of the lake. It is 100 feet in height and is surrounded by a wall with watch-towers and loop-holes, to ward off attacks by possible bandits. Furthermore, to prevent landing anywhere on the island, large pine trees have been sunk around the island, the base of the trees resting on the shore the branches sticking out of the water (PLATE 252). It is impracticable for any row-boat to approach the island save on the west side, where there is a regular landing place, a channel between sunken pine trees. There are also only two gates in the wall, one at the landing on the west shore, and one opposite on the east shore. The highest point, 100 feet above the lake, is at the southern end. The western side is nearly a straight line, and is 813 feet long; the eastern side is convex and measures 1,083 feet; the north point of the island is 66 feet across and the south point 40 feet, giving the island a total circumference of 2,002 feet. The northern crest is long and narrow with a small path leading to a lovely little tea or rest-house. The island has only been recently again inhabited (since 1920) when the late Tsung-kuan of Yung-ning, A Yün-shan, brother-in-law of the chief, built a residence first on the northern slope and then a larger and massive house on the highest point after levelling off the top of the island. Here at least his family could be safe from the attacks of the Gangkar-ling bandits, who more than once came to Yung-ning to loot and burn. No rifle shot can reach the island and as there are no other boats available except those owned by him, it is impossible for any one to approach it; furthermore the Tibetans, having a holy fear of water, would never venture on the lake. From behind the loop-holes in the solid wall, any enemy could be held at bay. The island serves also as a treasure-house for all valuables, such as silver ceremonial utensils, butter lamps, etc., used in the lama ceremonies. All the valuable brocade dresses with gold and silver spangles, valuable Tibetan paintings, heirlooms, etc., not only of the Yung-ning chief, but also the treasures belonging to the Ning-lang (Lang-ch'ü) chief to the south of Yung-ning, are kept in safety on the island. I was often told that it held over 100 horseloads of treasure.

On this island were born the last three children of the Tsung-kuan's last marriage (PLATES 253, 254); the youngest son, born in 1927, was, during my visit to Yung-ning in 1931–1932, declared by Lhasa to be the third incarnation of a Huo-fu (Living Buddha) of Dre-pung Lamasery, situated

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505 133 The Taping is navigable for boats from Manwaing to the capital of Möng Na which lies some thirty miles higher up, and a certain amount of cotton and other goods is carried by water over this short bit of river. Below Manwaing it passes through the Kachin Hills and runs in a gorge full of rapids which entirely preclude the idea of navigation. From Myothit down to its junction with the Irrawaddy, the Taping is again navigable for boats, and even small steamers can reach Myothit when the water is high.

131 At Manwaing the river runs though a large well-cultivated plain full of villages. Its length is quite 30 miles and it averages six miles across. It is divided into two Shan states, Möng Na (Kan-ai) on the left bank of the Taping, and San-ta (Chan-ta) on the right bank. But the actual village of Manwaing, with five other villages around it, is an isolated bit of territory belonging to the sawbwa of Möng Ti (Nan-tien), whose state lies 40 miles higher up, on the Nam Ti, the eastern branch of the Taping.

The origin of this arrangement we learnt from the San-ta sawbwa, who told us that in former times much of the western end of the plain was deserted for fear of incursions from the Burmese, and grants of land were offered by the Chinese Government to any chief who would send some of his subjects to establish themselves there. The offer was taken up by the Möng Ti sawbwa of that period, and his descendants still possess this little piece of land surrounded by San-ta territory.

361 The village contains 100 houses inhabited by Chinamen, is filthily dirty, full of pigs, and smells horribly, a most disagreeable contrast to the clean Shan villages round it.

712 At the eastern end of the place is a large salt depot where we were lodged. At the western end was a mud fort, garrisoned by 200 men of the Trade Protection Levy.

These troops were paid out of the dues exacted from the Chinese traders, and they thus cost the Government nothing. In return for these dues, the safety of the trading caravans was guaranteed while passing through the Kachin Hills which lie between Manwaing and the Burmese border. Anything dacoited on the road was made up to them by the

712 Government, the amount being deducted from the soldiers' pay. There were small forts garrisoned by these men all along the road from Manwaing to Nampaung.

262 The traders of Manwaing asked us to dinner one day, and the next evening we dined with Colonels Liu and Wang in the fort. Some of their dishes, such as birds' nest soup, are excellent; others are very much the reverse, pigs' insides often forming part of the menu.

524 Neither of the colonels was at all averse to drinking, and after dinner they played a game which consists in two players sitting opposite each other and simultaneously shooting out one or more fingers of one hand, at the same time shouting out a number. The player who shouts out correctly the total number of fingers shown by the two players wins, and the loser has to drink a glass of rice spirit as a forfeit. The game is, I believe, practically the same as the *mora* of the Italians.

682 On the 22nd January we set out westward for Bhamo, passing, about two miles out of Manwaing, the place where Margary of the Chinese Consular Service was murdered in 1875. He had just made a journey through from Shanghai to Bhamo and had gone back to Manwaing to make arrangements for Colonel Browne's expedition, which was just leaving Bhamo for T'êng-yüeh (Momien). While he was alone at Manwaing, when the main expedition was still on its way there, he was assassinated. Whoever the actual murderers may have been, there is little doubt that the deed was done by order of the Viceroy of Yün-nan.

In nine cases out of ten when Europeans are killed in China, the officials, if not the direct instigators, are really responsible for the murder, and could have stopped it if they had liked. The natives of a district very soon find out if their official is anti-foreign, and those who have the same leanings feel that they can act with safety. If every murder was followed by the decapitation of the official in whose district it took place, murders would cease. At present killing an Englishman is apt to prove a safe and agreeable pastime for evil-disposed Chinamen.

After three miles of flat going we began to climb the Kachin Hills and camped at 4,900 feet at the fort of Sare the headquarters of Colonel Wang, who commanded the Trade Protection Levy.

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7/3 Protection Levy. The soldiers[1] were chiefly from Hu-nan and Ssŭ-ch'uan provinces. The men were good enough, but they were wretchedly armed. Among a hundred men one might see ten different sorts of weapon, from the most modern rifles to flint and steel muzzle-loaders. Cartridges are served out anyhow, and a man often gets ammunition that does not fit his rifle. They therefore like getting weapons of as big a bore as possible. A small cartridge wrapped round with rags or paper can be got into a big bore rifle and might go off, but a big cartridge with a small rifle is naturally hopeless.

•7/2 On the 23rd a fairly good road, still through the hills, brought us to Shih-t'i, a fort commanded by Ma, a Panthay or Chinese Mahommedan, who formerly raised and commanded a band of men of his own and used to escort trading caravans through this part of the Kachin country, getting paid by the merchants. Now that the Chinese Government had taken over the safe-guarding of the road, he had been given the rank of an officer in the Trade Protection Levy.

Just before entering the fort we passed between two Kachins' heads in little baskets, stuck on poles on each side of the road. The Chinese told us they could not walk far from their forts alone. Only three or four months before this a Chinese non-commissioned officer had been murdered on the road.

At Sare P'êng, the Chinese deputy who had been with us all the time, left for Momien. He had been most civil and friendly, and we had got on excellently with him and were very sorry to part from him.

On the 24th a steep downhill road took us to the Nampaung, a mountain stream 30 yards wide, which forms the boundary between Burma and China, and we said good-bye to Colonels Liu and Wang and climbed up to the British fort, garrisoned then by a detachment of the 3rd Burma Infantry under Lieut. Whitehead. A hilly march to Myothit and a boat journey of 7½ hours down the Taping brought us into Bhamo on the 26th January, 1894.

[1] [garrison of Sare, Kachin Hills.-- Analyst]

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133 descended into the flourishing little valley of Ho-shun-hsiang. The road turns up this valley and going through a short gorge between two low hills reaches the T'êng-yüeh plain, passing a splendid waterfall 100 feet high, by which the T'êng-yüeh river runs down into the Ho-shun-hsiang valley. Into the pool below this fall hundreds of Panthays are said to have been thrown after the final suppression of the Mahommedan rebellion.

I found an excellent place to pitch my tent near a white temple outside the north-west face of the city, but I very soon found out that pitching a tent near a Chinese town does not answer. Large crowds soon assembled, who though quiet enough after a time became a nuisance, and I always afterwards went to inns in Chinese cities.

• 712 T'êng-yüeh has been described in considerable detail by Dr Anderson in his *Mandalay to Momien*, and there is now a British Consul there, so it will not be necessary to say much about it. It was, however, the first walled city I came across in China, and as all these walls are built in very much the same way, a description of it will answer, with variations in shape and measurements, for most other towns. It is nearly a square, each side about 1,200 yards long, and not, in the case of T'êng-yüeh, built square to the points of the compass but facing nearly north-west, north-east, etc. The wall is of brick, nearly 30 feet high and two feet thick, and backed up on the inside by an earth parapet 30 feet thick, and some six feet lower than the wall. This parapet, besides supporting the wall and giving solidity to the defences of the city, acts as a banquette for the defenders to stand on. The top part of the wall is deeply crenelated for men or small guns to fire from, and there is a loop-hole in each bit of high wall between the crenelations. Each face has a gate in it which is usually protected by a wall, similar to, but slightly smaller than, the main city wall, enclosing a square space in front of the gate. The entrance from outside leading into this space is placed in one of its side walls, and is not therefore directly opposite the main gate. These defences in front of the gates also flank the walls, and there are usually somewhat similar flanking defences at the corners and at intervals in other parts of the faces. In T'êng-yüeh there is on one side some remains of

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• 7/2 an old moat, but this is exceptional, for in Yün-nan it is rare to find a town with a moat round it. These walled cities are found all over China, built in much the same sort of way. The Chinese have found them extremely useful in the numerous rebellions which have taken place in that country.° Even against modern armies the solidity of these defences would make them formidable obstacles if well defended, especially in a country like Yün-nan where nothing larger than mountain artillery could be brought against them.

361 T'êng-yüeh has another peculiarity which is characteristic of most Chinese towns, namely, that there are large open spaces and even fields within the city walls, while the principal shops and business houses are in the suburbs. This latter fact is probably to be accounted for by the rule which prevails throughout China that the city gates should be shut all night, so that people coming home late have to seek a lodging outside or to present the officer of the guard with a tip of perhaps as much as threepence to be allowed to go in. At T'êng-yüeh in fact many of the richest merchants do not live in the town at all, but at Ho-shun-hsiang, Yi-lo or one of the other large villages in the plain.

101 The real original name of T'êng-yüeh given it by the Shans, who no doubt inhabited it before the arrival of the Chinese, was Möng Myen, and by this name the Shans still know it. Momien, as the town is often called by Europeans, is merely the Burmese corruption of this. The origin of the Chinese name I discovered some years afterwards while travelling in a distant part of Yün-nan. Near Ch'ü-ching Fu, which lies to the east of the capital of the province, is a place called Yüeh-chou, formerly a town of the "chou" class. But as it has two other official towns within easy reach, one on each side of it, it was not considered necessary to keep it up, and it was reduced to the rank of a village, and Momien made an official town instead of it. The first syllable "t'êng" means to "fly away from" or "move away from," so that the name T'êng-yüeh Chou means "Moved away from Yüeh Chou." At present its official title is T'êng-yüeh T'ing, but the inhabitants of the place invariably refer to it as T'êng-yüeh Chou, and on the stone guide-posts, which one finds at nearly every cross-road about here, it is always called "the chou."

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000 town of Hsia-kuan. There is also a path up the right bank, but it does not seem to be much used. About a mile
712 short of the town are the famous Hsia-kuan forts. Here for 500 yards or so the valley narrows in and the sides become precipitous. The gorge is closed by two archways, one on each side of the stream, which completely block the roads. On the right bank there is in addition a small stone block-house, and a stone wall runs along the bank of the river up to the town so as to flank the roads down either bank. The whole would be very effectual against an enemy who came along the road, but there is nothing in the world to prevent men climbing the hills on either side a mile before coming to the "gate" and thus getting round and coming down on it from above.

The Hsia-kuan Ho, which is from 20 to 30 yards wide through most of its course, narrows down at the point where the archways are to a width of scarcely more than six feet. There is a big stone laid across it here, which it is said has been crossed by venturesome individuals, but the sides leading down to it are so steep and slippery that anyone attempting this feat would probably tumble in and be drowned. The current here is tremendous.

361 Hsia-kuan is a prosperous commercial town with a population of perhaps 10,000. There is no official here. Ta-li is the official town, and Hsia-kuan the business town. All the merchants live at Hsia-kuan and not at Ta-li, which lies a few miles off the main road from Yün-nan Fu to Burma.

On the 2nd February eight miles of perfectly level road brought us into Ta-li Fu. The road is unfortunately paved and the stone being volcanic is unusually slippery and most difficult to ride or walk over. The plain is some two miles wide, with the Ta-li lake to the east and the Ts'ang Shan mountains rising 7000 feet above it to the west. Villages are numerous, and between the road and the lake the plain is well cultivated, but on the left of the road it is chiefly stones and graves.

764 Graveyards in China are not the enclosed churchyards or cemeteries that we are accustomed to. Each family has its own burying-ground, and they are often in most picturesque places in the hills among fir woods. Round every town

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the walls is fairly well filled with houses and contains some 600 or 700.

The whole town and district[1] are very poor, a fact to which the broken bridges and unrepaired roads testify. There does not seem to be a single merchant of any importance in the place, and mules and ponies are scarce. In fact there appears to be absolutely no trade in the district except in the necessaries of life, and the whole way from Ta-li to Shun-ning we did not meet a single mule caravan, or even a pedlar on foot.

The city magistrate came to see me in the evening and was very civil. He was a Chiang-hsi man and much more inclined to be obliging than the majority of Chinese officials. I halted a day at Shun-ning and went to call on the mandarins. The magistrate had never heard of Kun-long himself, but he got out his map and sent for men who knew the country, and did his best to help me. It appears there are two roads, one through Chên-k'ang (Möng Cheng), and the other through Yün Chou and Mien-ning T'ing. The former was said to be the shorter, but is hilly and difficult. The Yün Chou route seemed to offer the best prospect of a possible railway line or trade route, so I decided to go by it.

There is only a very small garrison at Shun-ning. It was then commanded by an old white-moustached gentleman of 60, who had, however, only attained the rank of *Shou-pi* or lieutenant. So promotion is sometimes slow in the Chinese army. The military head-quarters of the Shun-ning district is at Mien-ning T'ing where there is a *Hsieh-t'ai* or colonel.

Shun-ning was originally a Shan state, and it is still known to Shans by its original name of Möng Hköng. It has now for a long time been a Chinese district, but the Shan or half Shan origin of the people is plainly visible in their features. So much like Shans did some of them appear to me that I stopped one man on the road and asked him if he was not a Shan, but he did not take it at all as a compliment, and his companions were much amused at the question.

One day at Shun-ning was quite enough, and I was glad to get out of the miserable one-storied inn in which we

[1] [Shun-ning -- Analyst]

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coming, and were not prepared to act on the spur of the moment, so we passed quietly on after the usual Shan salutation, "Where have you come from?" had been given and answered on both sides.

On the range of hills to the west of Man-hpa we passed through two villages, Hkun-kaw and Pa-hka, inhabited by Lo-los who have adopted Shan Buddhism and have monasteries in their villages, the only instance I have ever come across of Buddhist Lo-los. The women's dress differs from that worn by those of their tribe who still inhabit the Mêng-hua district. In fact they have taken to dressing themselves almost, if not quite, like the La-hu[1] women, in black jackets, black skirts reaching to their knees, black cloth gaiters, and black turbans put on so as to leave a lot hanging down behind. For ornament they wear very large ring-shaped silver earrings.

Man-hpa lies a little to the north of the town of Mêng-ko (Möng kaw), while still higher up the Nam Tum valley lies Mêng-tung (Möng Tum). These two little Shan districts together with Mêng-sung (Möng Hsung), which lies a day's march further east, were formerly part of Kêng-ma. But, for some reason I did not learn, they quarrelled with the sawbwa of that state, and appealed to the Chinese mandarin at Chên-pien. The result was that this official took these districts over and governed them through a Shan chief who resided at Mêng-ko.

We left Mêng-sung on the 19th March and finding no village at a convenient distance camped out for the night on the banks of a little stream. Another 3½ miles the next morning brought us to the Chinese fort of Ai-shwai. This was one of several posts that had been established by the Chinese in this part of the country in the previous few years while they had been fighting the La-hus.

Formerly the Chinese Government did not trouble themselves about the wild tribes that inhabit this border tract, and they exercised very little authority over them. But since the annexation of Upper Burma they have adopted a

[1] It is possible that I was misinformed as to these people being Lo-los. They may have belonged to the cognate tribe of La-hus. The fact that they were Buddhists would however be equally remarkable whether they are La-hus or Lo-los.

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712 [411] much more forward policy, probably through fear of British encroachments—fears which are quite groundless, as this part of the country is of no value. The La-hus with their strong cross-bows and poisoned arrows made a stout resistance, and the Imperial troops were by no means uniformly victorious. But the Chinese Government, though they move slowly, are always eventually successful in their wars with less civilised tribes, and at the time of my visit most of the La-hus had submitted and the country seemed fairly peaceful.

The fort is built close to the La village of Ai-shwai and is surrounded by a high mud wall. The garrison was nominally 100 men, but there were really only 70 or 80, so that the officer in command might pocket the pay of the remainder.

I saw the lieutenant in command and went on, escorted by five of his men. A very steep up and down road brought us to the group of five La villages, which is called Nawng-hpaw by the Shans and Lung-t'ang-chai by the Chinese. Since leaving Man-hpa the country had changed a good deal. There was little or no thick jungle. The hills were bare and dry looking, and well cultivated by the Las and La-hus who inhabit them.

712 The next day we passed another Chinese fort. Its proper Shan name is Ho-sak or Nam-sak, corrupted into Nan-cha by the Chinese. Close to the fort was a small village with a wall round it, in which some of the married soldiers were living. Many of these had La-hu wives, and their principal occupation seemed to be growing opium. They will probably eventually settle down here as soldier-colonists, for it is from such colonies that much of the present Chinese population of Yün-nan has sprung.

I went in and saw the two officers. They complained that they were very much bored at having to live in this out-of-the-way place on the hill-tops, far away from all civilisation. They told me there had been a good deal of fighting about here a few years before, and that there had formerly been a large La-hu village at Nan-cha, which the Chinese had destroyed.

000 We continued our march the same day and had a descent of 3000 feet through fir woods. We had not gone

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Pai-i AE7

salt from the Wei-yüan[1] salt wells to districts in Möng Lem and Keng Hung. From the further bank of the river a long bit of up-hill brought us within sight of the Mêng-pan plain lying three or four miles off to the north. Our road however did not enter it but descended in an easterly direction to Mêng-lêng, a village with a mixed population of Chinese and Shans.

Here I first came across another change in the dress of the Shan women. The jacket, which is dark or light blue, is folded back across the front like a low cut waistcoat, and is tucked inside the petticoat which is usually of a greenish grey colour but occasionally dark blue. This is fastened round the waist by a strip of cloth which is often bright red. The turban is dark blue put on in a round shape and is much smaller than that worn by other Chinese Shans. The earrings they wear are large plain silver rings. This dress I found universal in Möng Pan (Mêng-pan), Möng Ka (Mêng-ka), Möng Waw (Wei-yüan), and other places east of the Mekong. The dialect of these trans-Mekong Shans also differs somewhat from that spoken elsewhere.

The men's dress is the usual dark blue. It is a noticeable fact that among the non-Chinese tribes of western China it is the women's dress that forms the distinguishing outward sign of the tribe. The men of all these races, with few exceptions, dress very much alike, the dark blue coat and trousers of the pattern worn by the lower classes of the Chinese being almost universal.

The next day we reached Mêng-chu, a place of 100 houses in a small plain. It is now inhabited by Chinamen and Panthays, but its name indicates its Shan origin and it is still under the Shan sawbwa of Mêng-pan, who is subordinate to the Chinese official of Wei-yüan. There is a Chinese garrison here of nominally 80 men under a *Shou-pi*.

Two days chiefly through fir woods in a hilly country inhabited by Chinamen brought us to the Wei-yüan Chiang[2], a river 60 yards wide and in the dry season only knee deep. It runs down from the town from which it takes its name, and eventually joins the Mekong. Its

[1] Called Möng Waw by the Shans.
[2] Called Nam Waw by the Shans.

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We had two more days of hilly walking, with occasional glimpses of the Wan-tien plain below us to the east, and then turning in a westerly direction we went down 3000 feet to the little plain which the Chinese call Mêng-po-lo and the Shans Möng Maw. Here I pitched my tent in the courtyard of the Shan monastery which stands on the bank of the Yung-ch'ang river among magnificent trees.

This place lies at an elevation of 2,300 feet, and is not far above the river's junction with the Salween. The inhabitants are all Shans, and the plain very small and poor. It is only remarkable as being one of the few places in Yün-nan low enough to grow cotton. The crop is dependent on a good rainy season, and the amount produced is quite insignificant.

On the 27th December we forded the Yung-ch'ang river and had the usual stiff climb out of the valley. We travelled for three days over a very hilly country to Mêng-p'êng[1], a little plain containing three or four Chinese and one La village. There was also a recently constructed fort here with a small garrison of Chinese soldiers.

The country we had passed through between Mêng-po-lo and Mêng-p'êng is chiefly inhabited by Chinese and Lo-los, but we met on the road one day some people whose women I recognised by their white pleated kilts as belonging to the Miao tribe whom I had previously seen in the Southern Shan States. They told us there were only a few villages of their race in this neighbourhood, and that they had emigrated from Kuei-chou province thirty or forty years ago.

This tribe I have come across in many places scattered about Western China and the Shan States, though nowhere in very large communities. I have seen them as far north as the Tibetan State of Mi-li and as far south as Keng Tung, one of the Southern Shan States. Westward I have not heard of them beyond the neighbourhood of Taw-nio. All these people, I believe, originally come from the southern part of Kuei-chou province, where they still inhabit a large tract of country, ruled by semi-independent chiefs of their own race. Miao or Miao-tzŭ is the name the Chinese have

[1] Möng Hpawng in Shan.

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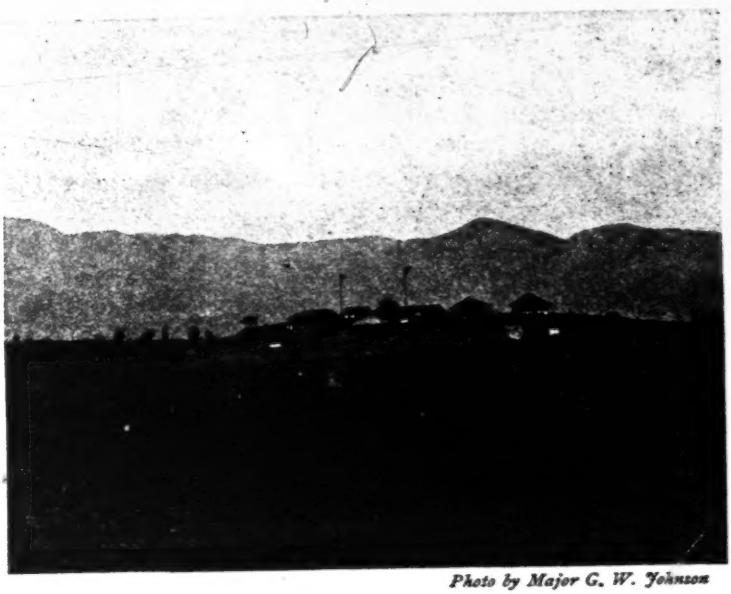

Photo by Major G. W. Johnson

Taw-nio Fort

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Photo by Major H. R. Davies

Ch'üan-kang ferry

Plate XXX

[Face p. 132]

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000 The next day we crossed the Shweli-Salween watershed at 8,700 feet. The range is not so high here as it becomes north of the T'êng-yüeh-Ta-li road, where its peaks rise to 12,000 feet or more.

Sleeping at Pai-ta, which stands on a sort of little terrace in the hillside overlooking the Salween, we descended the next morning by an exceedingly steep path to what is often known as the P'an-chih-hua ferry. It should be more correctly called Chuan-shui, as the real P'an-chih-hua is a mile or two lower down and is now disused as a ferry.

The Salween here runs between hills which are not quite precipitous, but are so steep that one may say that the river banks are 3000 feet high. No goat track could possibly go straight up them. They are ascended by steep zigzag paths. The river is here at an elevation of 2,100 feet, and the highest peak on the range to the west of it, though only 6½ miles off in a straight line, is 10,100 feet. The ferry is not on any main road, so there was only one somewhat water-logged raft, and the crossing of 140 yards of deep swift-flowing water was a matter of time.

563 We slept at Ma-lu-t'ang, a village which with four
197 others in the neighbourhood is inhabited by Lo-los, who
[304] still use their own language, but have in other respects
[249] adopted Chinese customs, even to the extent of their women binding their feet. The few people who exist in this part of the Salween valley get a living principally by growing tobacco and opium.

On the 5th we reached the large village of Yao-kuan, where I had slept a night in the previous year on my way from Yung-ch'ang down to Kun-long. I found the inhabitants just as inquisitive and ill-mannered as they had
•712 been on my former visit. In one of the little plains passed through on this march we found the ruins of a Mahommedan fort, built during the rebellion of 1854–1873. They say the rebels held out here for three or four years, and what remains of the fort is most solidly built of large blocks of stone.

000 Our next march was chiefly downhill, leading us into the valley of the Yung-ch'ang River, where it runs through the little plain which the Chinese call Wan-tien and the

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000 on the next day, the 23rd February, our road led up a very stony, little-cultivated valley hedged in by steep hills on
• 712 each side. Every mile or so along this road are little forts as a protection to travellers from Lo-lo raids, but they only have garrisons of two or three men each, and no one seems to anticipate any danger.

703 In one of these forts I saw some more regulations written up after the manner of those of the T'ung-an-chou army. They were as follows:—

If when ordered out to fight, any soldier says he is afraid to go—To be beheaded.

If a soldier gets too old to fight—To be discharged.

For smoking opium—To be discharged.

I have little doubt that nine-tenths of both officers and men are confirmed opium smokers.

361 Passing the little town of Mien-shan about halfway, we
342 reached Têng-hsiang-ying in the afternoon. This is a fortified village of some 150 houses, and is the head-quarters of the major who commands all the troops in the Hsiao-hsiang-ling pass. It is built just where the narrow valley gets still narrower, and is at a height of 7,850 feet, 2,200 feet above Lu-ku, though the rise is so gradual as to be hardly noticeable. The roofs of the houses here are made of planks kept in their places by large stones placed on top of them. This is a style of roof I found not uncommon in parts of western Ssŭ-ch'uan.

000 On the 24th February we crossed the Hsiao-hsiang-ling pass. The top I made exactly 10,000 feet. There were only a few patches of snow in shady places, but the last three or four days had been sunny; no doubt in cloudy weather the whole top of the pass would be in snow at this time of year. The ascent from the south is very gradual. In fact it is, without exception, the easiest road up a high range that I have ever seen in western China. The descent on the northern side is however steep, the road falling at the rate of 1000 feet in a mile.

The top of the pass is in a saddle, so Lachman Jadu and I climbed up a hill 1000 feet higher and got a fairly good view of the country round. To the east is a mass of high and steep ranges inhabited by the Independent Lo-los.

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Plate LV.

/224C/

712

The tallest deio tower still standing in Kin tschuan.)

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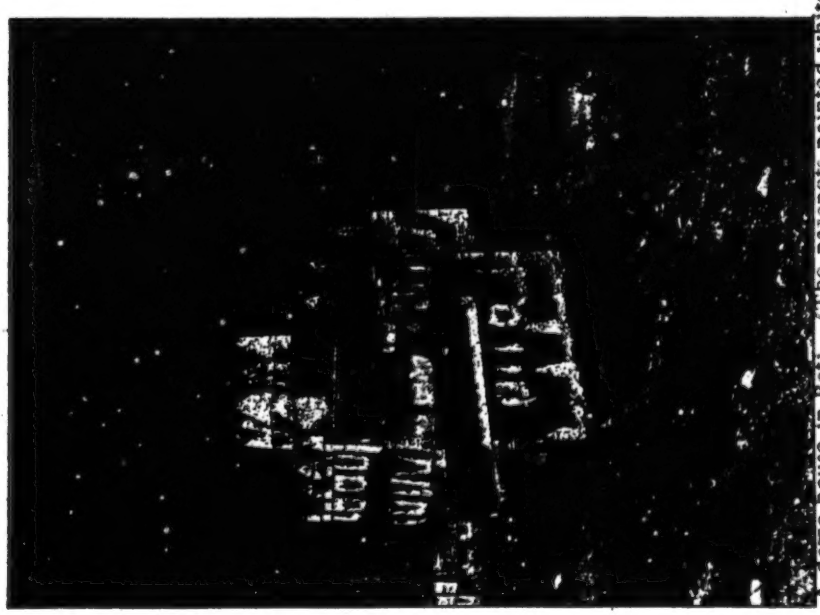

A darro house in Bati. (The parapets painted white with slaked lime are typical for houses in Kin tschuan.)